THE BLACK BOOK OF CONSCIENCE.

OR,

Gods High Court of Justice in the SOUL.

Wherein, the Truth and Sincerity, the Deceit and Hypocrisie of every mans heart and ways, is judged and discovered by their Consciences.

Very seasonable for these Times, wherein wicked men, under pretence of Liberty of Conscience, take liberty to Sin and Blaspheme.

The Sixth Edition. By Andrew Jones.

Jerem. 17 9. *The heart is deceitfull above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings.* Tit. 1. 15. *Vnto the pure all things are pure: but to them that are defiled and unbeleeving, is nothing pure; but even their mind and conscience is defiled.*

Take heed to your selves what Conscience you have, For conscience will damn, and conscience will save.

London, Printed for *John Andrews*, at the white Lion near Pie-Corner. 1658.

BRITISH MUSEUM

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The Black Book of Conſcience.

Revelations 20. 12.

And I ſaw the Dead, ſmall and great, ſtand before God; and the Books were opened: And another Book was opened, which is the Book of life, and the Dead were judged of thoſe things which were written in the Books according to their works.

S there are ſeveral Books of God, which he hath written for the good of all the Children of men, ſo there are two ſpecial Books, by which the Lord will proceed in judgement againſt all the ſons and daughters of men. The Books which God hath given to the children of men for their uſe and comfort to ſalvation are theſe. Firſt, and chiefly, the Books of the Old and New Teſtament;

wherein Jesus Christ in all his offices, King, Priest, and Prophet, for us to rule and guide us by his spirit in our hearts, is made known and declared unto us: And therein likewise is set downe how every one of us ought to live, and demean himself in this present world, with several fearful examples of Gods heavy Judgements against wicked and notorious sinners, in drowning the old world for their sins and wickednes, as you may see in the sixth of Genesis. So likewise, in destroying Sodome and Gomorrah by fire from Heaven, Gen. 19. 24. 25. And the Lord rained upon Sodome and Gomorrah fire and Brimstone, and overthrew these Cities and all their inhabitants. With sundry other fearfull Examples of Gods heavy wrath and indignation both against sin and sinners, in general and particular: All which, as S. Jude saith in his Epistle, are set forth for our examples, suffering the vengeance of the eternal fire: Not for our examples that we should do as they did: but that we should be afraid to do as they did, to commit such sins, lest the Lord lay upon us such, or more heavier weights of wrath and vengeance.

So likewise in this Book of the Scripture, is set forth the blessed and happy estate and condition of all the Godly, both in this life, and in the life to come, as you may see, *Psal.* 1. and Psal. 15. and Psalm 92. The Godly man shall be deli-

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vered from the Snare of the Fowler, and from the noyſome peſtilence: And becauſe he hath made the LORD his refuge, there ſhall no evil befal him: So he ſhall give his Angels charge over him, for to keep him in all his ways. Verſ. 20 21. The joys that are prepared for the Godly, and the eternal torments that are appointed for the Wicked, are here likewiſe ſet forth in the Book of the Scripture, as you may ſée, Matth. 15. 34. 41. To the Godly, Come ye bleſſed of my father, ſaith Chriſt, inherit the Kingdome prepared for you, from the beginning of the World. But to the Ungodly, Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.

Another great Book of God, is the Book of the Creature, containing thoſe mighty Works both of the Creation, and Providence; Wherein the Almightineſs, Power, and Goodneſs of God are ſo plainly Written, that he that Runs may read and ſée it: For as the Apoſtle ſaith, Rom. 1. 20. The inviſible things of him from the Creation of the World are clearly ſeen; Being underſtood (ſaith the Apoſtle) by the things that are made, even his eternal power and God-head, ſo that they are without excuſe. Who, but an Almighty God could out of nothing create all things? and being created, rule and govern all things: As David ſaith, 'Tis nothing but the Almighty power and Providence of God that bears up the

earth, and upholds the foundation thereof. And this Book even the very Heathens, who know not God in his word, who never heard of Jesus Christ or salvation, are acquainted with: they (I say) by seeing and reading the mighty works of God in the world, do confess and say: Verily there is a God, and none but a God could create those glorious creatures, the Sun, Moon and stars.

So likewise there are two special Books by which God will judge all the sons and daughters of men at the last. And these are; first, the book of his Remembrance written by himself, wherein the lives of all men; yea, their very thoughts are recorded: As David saith, Psal. 94. 11. The Lord knoweth the thoughts of men that they are vanity. And Psal. 139. 1, 2, 3, 4. saith David. O Lord thou hast searched me, and known me; thou knowest my down-sitting and mine up-rising: Thou understandest my thoughts afar off, thou compassest my path, and my lying down, and art acquainted with all my ways, for there is not a word in my mouth, but thou O Lord knowest it altogether. And although the heart of man as Jeremiah saith, Jer. 17 9, 1, is deceitful above all things; yet God hath exactly known every turning and corner thereof: I the Lord know the heart (saith he) I try the reins. There is nothing can be hid from his eternal all seeing eye.

And

And then Secondly, there is the Book of Conſcience, in which is exactly written all our actions, thoughts, words, and deeds, and according to this Book of Conſcience, and what is therein written, will the Lord proceed in judgement; and every mans Conſcience, ſhall be his own Judge. Saith God what haſt thou done? How haſt thou lived in the World? Why thus and thus have I lived (ſaith Conſcience.) Conſcience will then ſpeak the truth, and nothing but the truth. O Lord (ſaith a wicked mans Conſcience) I have diſhonoured thy name, I have abuſed thy grace and mercy, in turning it into wantonneſs. I have abuſed thy creatures by waſtful and riotous ſpending, to pleaſe and ſatisfie my Luſt, ſaith the Prodigal mans Conſcience. And by chambering and wantonneſs, by gaming and biting away my pretious time; ſaith the laſcivious and voluptuous mans Conſcience. Thou gaveſt me times and ſeaſons of grace and mercy, and many pretious opportunities, and ſoul-advantages, whereby I might have wrought out my owne ſalvation with fear and trembling, and as St. Peter ſaith, I might have made my calling and election ſure to mine owne ſoul: But inſtead of working out my own Salvation with fear and trembling, and in making my calling and election ſure: I have wrought out my own damnation, without either fear or wit;

self, and made my self sure of eternal and everlasting wrath and condemnation: Saith meer moral, formal, and Prophane Christians Consciences. Ah Lord (saith the Dissembling Hypocrites Consciences) I have been but an outside Christian, I have gone to Church but onely as Dogs do, for fashions sake, and to be looked upon, and esteemed among my neighbours, I have made a shew indeed and pretence of Religion and Holiness, but it hath been but a meer shew, I have altogether denied the power and Practise of it in my life and conversation, as it is Titus 1. 16. They professe that they know God, but in works they deny him, being abominable, and Disobedient, and to every good Work Reprobate. And why so? Because as he saith in the 15 vers. Their mindes and Consciences are defiled; Ah my Conscience told me several times, that I was but an Hypocrite, a meer painted Sepulchre, fair without, but foul within: O but I would not hear Conscience then, but slighted and neglected him; Ah but now my conscience makes me hear him whether I will or no. Therefore Lord do with me what thou pleasest, true and righteous art thou in all thy dealing towards me, be they never so harsh, they are but the just reward of my iniquities. And saith the covetous mans conscience, and the Griping cruel Extorting Usurers consciences (Lord) I confess I have

been a covetous wretch, but I have not coveted after Heaven; it hath been my whole trade and business to cozen and cheat others, and to gripe and grinde the faces of the Poor, and all that I could to undo others: But alas for me, what have I done: I have quite and clean undone my own soul and that to all eternity: I have been very cruel and unmercifull to others, I would not forgive my poor brethren in the least, O Lord I deserve no mercy at thy hands the hottest place in hell will be too cold for me.

What have you done with all your Wealth, (saith God to rich men) all those great estates and possessions which I Lent to you, or rather intrusted you with as Stewards, How have you improved them? What of them have you laid out or Lent to me again in relieving my poor Members? What good have you gotten to your own souls by them? Have you laid up any thing in store for eternal life? O no (saith Conscience) I have not, Lord I have not: But this I have done, I have treasured up wrath against the day of wrath: My gold and my silver is rusted, my Riches are corrupted and my cloathments Moth-eaten, as St. James saith in his 5 chapter, 12, 13, 14. vers. My gold and my silver is cankered, and the Rust of them is now a witness against me to condemn me, and Eates my flesh as if it were fire: And now also behold the hire of the labourers which have reap-

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ed down my fields, which I kept back by fraud, crieth, and the cries of them which have reaped are entred into the Eares of the Lord of Sabbaths: I have lived in pleasures on the Earth, and been wanton, and I have nourished my heart as in a day of slaughter. I told you (saith Conscience) that for all your Pleasures, and for all your Riches, and for all your greatness and delight you must come to judgement, and give an account to God for all your actions, and for all your wealth: and how and which way you spent every penny that he lent you: Did I not tell you saith Conscience? True it is my Conscience told me: But I slighted Conscience as a thing of no value or account. Ah miserable man that I was, to slight this good voice of Conscience: Wo unto me, my punishment is less then mine iniquities deserve. Thus, and thus, will mens Consciences deal with them before the Lord.

When as Peter denied his Lord and Master, his Conscience let him alone once, yea, twice; But the third time the Cock crew, and Peters Heart smote him for what he had done; and he went forth and wept bitterly: Peter did not goe about to stop the mouth of his Conscience, as Judas did, and so hanged himself: No, Peter he closed with the voice of his Conscience, and so by his true and unfeigned Repentance obtained mercy.

So

So likewiſe David, when the Prophet Nathan in (2 Sam. 12,13) had by the Parable of the Ew-lamb ſhewed David the evil of his ſins, preſently David was convinced in his Conſcience of the horridneſs of his ſins: And David ſaid unto Nathan, I have ſinned againſt the Lord; Have mercy on me (ſaith David. Pſalm 51. The Pſalm of his Repentance) according to thy loving kindneſs: According to the multitude of thy tender mercies blot out my tranſgreſſions: Waſh me thorowly from mine iniquity, and cleanſe me from my ſin: For I acknowledge my tranſgreſſions, and my ſinne is before me: Againſt thee, even thee onely have I Sinned and done this Evil in thy ſight. David had a very tender Conſcience; for when he did but cut off Saul's Skirt, his heart ſmote him, his Conſcience accuſed him as you may ſee. 1. Sam. 24. 5. O but how many wicked men are there now, whoſe Conſciences tell them over and over again and again of their ſins, and yet for all that they ſtop their ears againſt Conſcience. How many times doth the beaſtly Drunkards Conſcience, the Prophane Swearer, the Sabbath-Breakers Conſciences, tell them of their ſins: And yet notwithſtanding for all the checks of Conſcience they will goe on in their ſins, and fill up the meaſures of their iniquities, and ſo makes Conſcience to fill up his black ſcrol of indictments againſt them, wherby they

they are everlastingly condemned: O if men would but be convinced in their consciences of the evil of their ways, when their consciences tell them of it: How many thousands might be brought home by repentance to life eternal, who now run headlong to the pit of destruction? I am perswaded, that many who cozen and cheat by undermining and over-selling, by using false and light weights and measures, cannot chuse but meet with many checks from their consciences; and O that men would be convinced of this great evil.

Hear this, O ye that swallow up the needy by false weights and measures: O be convinced in thy Conscience. Make Conscience thy friend now by forsaking thy evil Practises, lest Conscience prove thy foe to torment thee forever. But men now adayes, instead of being convinced in their Consciences of the evil of their ways, are not ashamed to commit all manner of abominations, and that with greedines; and then lay all the blame upon their poor Consciences: And why so? It was my conscience, say they. As many of our cursed Diabolicall Ranters, Quakers, and Notorious wicked Libertines in these our dayes, have laid all their impieties and horrid blasphemies upon their consciences. Ask them but the reason why they deny Christ and the Scripture, and cast off Ordinances, and

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the Ministry of Christ, and like as they list, and refuse Subjection to Magistrates, and in their actions become worse then beasts; Why they do hold much damnable and devilish opinions both against God and Christ, yea, against humanity it self; Ask them the reason of these things, and what do they say? It is from the Light within us: It is the liberty of our consciences; and have we not fought for Liberty of Conscience? Ah cursed Wretches the Light within thee is darkness? Is this the Liberty of thy Conscience? No, no, this is the liberty of thy Lusts, and the delusions of the Devil: Thou hast Seared thy Conscience with a hot Iron; But yet at the last, thy Conscience though thou hast defiled it never so much, will put the Saddle upon the right Horse, and charge thee home with all the blame. Is Liberty of Conscience a Liberty of Sin? No God forbid: Shall we sin (saith St. Paul) Romans 6. 1. that grace may abound? No, God forbid: I dare not (saith a gracious heart) my Conscience tells me I must not. How shall I (saith Joseph) Gen. 39. 9. do this great wickedness and sin against God? The grace of God (saith the Apostle) Titus 2. 11. that brings Salvation, teacheth men to deny ungodliness and Worldly Lusts, and to live Soberly, righteously and Godly in this present World, And not to live as we list, which is a sign of no grace at all,

A truly tender Conscience will be very tender of committing sin, and will have a circumspect care over himself how he walk, and how he lives, that so the name of God and of Christ be not blasphemed: but in these last and worst of times, wherein men as St. Paul saith, Make Shipwrack of Faith and a good Conscience. Men have not minded this at all, but have taken a full liberty to commit all manner of sins. And I pray God the sin of this be not charged upon those, who instead of restraining men from sin, and punishing them for sin, have tolerated them to sin, if not countenanced them to sin. But let men take heed how they sinne, because grace abounds: For saith the Apostle, Heb. 10. 26, 27. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for Sin: but a certain fearfull looking for of Judgement, and fiery indignation from the LORD. For the wrath of God (Romans 1. 18.) is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth of God in unrighteousness. Read these two Texts, and tremble all ye that take liberty to sin because the grace of God hath abounded, how will ye be able to look either God or Conscience in the face, Certainly you will be never able to do it, unless you repent; for if men will sin wilfully; Notwithstanding all their pretences of Conscience, their con-

consciences will condemn them Irresistably before the Lord. For certain it is, there is a conscience in every man, that sees, and observes, and takes notice of all their ways, and will keep a just account of them, and so be a witness either for or against the soul, at the day of Judgement. What was it that made the Apostles so joyfull in all their trouble and persecutions? Was it not the witnesses of their consciences? see 2 Cor. 1. 11. Our rejoycings is this (saith St. Paul) the testimony of our Conscience. What was it made Paul and Silas sing in prison for joy? was it not that their consciences told them, they were happy and blessed men, notwithstanding all their sufferings and reproaches.

Now what Conscience is, I shall briefly shew you and so conclude. Conscience is a thing with which God indued the soul of man by creation, and is for our comfort, if we live well as we ought to do; but will be a dreadfull terrour to all those that live and die in their sins: For this Conscience was in Adam before his fall: Though not as a condemner till the fall: For where there is no sin, what needeth an accuser? So long as Adam kept the commands of God, there was no cause for Conscience to condemn him: But as soon as ever Adam Transgrest, his Conscience flew in his face, which made him flie from the Face of God, as you may see, Gen. 3, 7, 8. The eyes of them

them both were open: Their Consciences accused them, and they hid themselves. And this Conscience is only in Men and Women: For brute Beasts wanting reason are not capable of Conscience, and the Beasts when they die there's an end of them: But it is not so with men; for Conscience in Man followeth the man further then the Grave: For if men might bury their consciences with them in their Graves, they might be happy, Notwithstanding all their abates of conscience: For man oftentimes against all reason, equity, or conscience, doth worse then the worst of Beasts. And this Conscience keepeth his Court in the heart, and there sits, upon the life or death of the soul, and according as he finds, every mans work, so doth he pass sentence of condemnation or absolution; For there is no bribing of Conscience, Conscience will speak the truth of every mans wayes before the Lord, be they good or be they evil, If our hearts condemn us (saith St. John, 1 Joh. 2. 10.) God is greater then our heart, that is, our conscience.

And God hath given this power to conscience, because men should have no plea of excuse before the Lord. It was not Pilates washing of his hands, and saying, I am guiltless of the Bloud of this just man, that could wash away the guilt of Christs bloud from his Conscience: Pilates Conscience told him, that Christ was a just

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man, and that he saw no cause of Death in him at all, Luke 23, 23. and yet cursed Pilate, contrary to the light of his own Conscience, delivered the Lord of life into the hands of bloudy men to be crucified, and so brought the guilt of his bloud upon his own soul.

He that will not indure Conscience to reprove him for his sins, certainly he loves to go to Hell without controul: And he that will not indure conscience to tell him of his sins here; shall whether, he will or no, suffer sufficient torment him for his sins hereafter: For an evil conscience is a hell to the soul here, and shall be the hell of hels hereafter.

Now then, if there be such a thing in Man as conscience, and that this conscience shall either justifie or condemn us; then let every man take heed how he orders his conversation in the World: Do not give leave to your selves to, think, say, or do any thing, but what you are willing to own before the Lord at the Last day. Therefore let every one of us so think and so speak, and so do, that we may not have a conscience to condemn us. But let us live as those that expect to have conscience witness for them before the Lord, That with godly sincerity they have had their conversation in this world. But what multitudes are there in the World that live as if there were no Conscience at all; nei-

ther God, nor Devil, neither Heaven, nor Hell: Whose God is their Belly, and whose end is destruction (as St. Paul saith Phil. 3. 19.) Who declare their sin as *Sodome*, and hide it not; Wo unto them (saith the Lord) they have rewarded evil to themselves. Isa. 3. 9. This may be said of thousands amongus, whose countenances testifie against them; Their wanton carriage, painted faces, Naked Breasts, Powdered Locks, and other antick fashions, testifie against thousands both of men and women that they do little mind this great truth: That conscience can, and will declare all their doings to God. Proud Hamans, Drunken Nabals, and Whoring Jezabels, declare their sinne as Sodome, and hide it not: And as for conscience they turn him off: But let these miserable Wretches know this, as the Prophet saith, Wo unto them who have rewarded evil unto themselves; They have made a long black bloudy Bill for Conscience to open against them at the last Day of the term of their lives, as soon as ever their souls are departed from their bodies, sentence shall be passed against them, according to the Light and Testimony of their own consciences.

Seeing then Conscience will give Testimony of every ones ways, let us not slight conscience, let us not stop the mouth of Conscience, seeing conscience can and will speak, and tell

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us what we are. Many there are that go about to ſtop the mouth of Conſcience, when Conſcience deals plainly with them, and tells them of their ſins, Oh they cannot indure to hear of that; but remember the miſerable end of Judas, what ſaid Judas his Conſcience to him? Thou haſt betrayed thy Lord and Maſter for a little Silver, ah covetous Wretch: But could Judas his Silver ſtop the mouth of his Conſcience? No: Judas his conſcience ſo terrified him; That he flung in the money again, and ſo went and hanged himſelf.

So likewiſe, remember the fearfull Eſtate of Spira, and many others, whoſe Conſciences made them to poſſeſſe the wrath of God here on Earth; A wounded Spirit (ſaith Solomon) Prov. 8. 14. Who can bear? A tormenting and condemning conſcience who can indure? O there is no reſiſting of Conſcience, it is Gods Vicegerent in the Soul. When conſcience ſpeaks threatning language to many for ſuch and ſuch ſins, they ſeek to turn Conſcience out of Doors: But becauſe they cannot poſſibly do this, they ſtrive to ſtoppe his Mouth by running willfully into ſin: Like men deſperately giving up their ſouls to the Devil, and ſo make ſhipwrack of Faith, Conſcience, Soul, and all, for ever; and then followes (as we have ſeen by woefull Experience) ſelf-ſtabbing, ſelf-hanging, drowning,

or poisoning, or some such like accursed Ends. O consider this, all ye that forget God and make no conscience of your ways; Thou undermineſt thy own salvation. Many men deal with Conſcience as Felix did with Paul. Acts 24.25. They will hear Conscience so long as he speaks good: But when Conscience tells them thorowly of their Sins, their darling Sins, then they have enough of conscience, and so put him off till they be better at leisure.

When there was no King in Israel, every man did what was good in his owne Eyes. So where there is no conscience alive in the Soul, men live as they list: But yet for all this, conscience will speak home at last: If thou art a Drunkard, or an Adulterer, or an Unjust dealer, or whatsoever sinne it is thou art guilty of, Conscience will make it known: And if at last Conscience doth condemn, thou shalt never be saved; But on the contrary, though men and Devils say thou art an Hypocrite or the like, yet if thou hast the testimony of thy Conscience, God will own thee as just and righteous. One dram of the peace of Conscience is worth a thousand worlds. What would the damned in hell give for a little of this lasting Joy, this Peace which passeth all understanding, the want of which is hell yea worse then hell.

Think upon this. O ye Great Ones of the

World, who live in pleaſure: Remember that there is a Conſcience, and that there is a God, and that thou haſt a precious and immortal ſoul, which if thy conſcience Witneſs againſt, ſhall be thrown into Hell. You that eat the Fat and ſweet of the earth, and drink wine in bowls, and cloath your ſelves in ſilks, remember this: That conſcience takes notice of all thy wayes, of the pride of thy heart, of the vanity of thy life, and keeps all down in his Black Book. You that like the Harlot in Prov. 7. Cry, Let us take our fill of Love and pleaſure; Conſider that all theſe things muſt have an end, when all is done the Bell muſt Towl, and you muſt Dance after Deaths Pipe who are now ſlugging and Swinging your ſelves in Worldly Pleaſures and Delights. O if God ſhould ſay of any Soul of you, as he did of the Rich Fool, in Luke, 12. 20. This Night ſhall thy Soul be taken from thee; It ſhall little advantage you then to weep, and cry; O that I were out of theſe Internal and External Flames: O that I had hearkened when time was, to the voice of Chriſt and my owne conſcience.

The Sighs and Groans of dying men are often very ſad: But the crys and Groans of the Damned in Hell, can never be imagined or Expreſſed. O conſider this, you that Sinne away conſcience, that Quaff and Drink away conſci-

once, accompanying one another in sin: Take heed you be not found one day to weep over one anothers backs in Hell. Certainly whole coach-fulls of Gallants will be tumbled down to Hell. The Lord awaken your sleepie dead consciences before you go hence and be no more seen. O What pittie is it, that Persons who bear the image of God, and are as it were in outward Glory and Beauty, gods above others, what pitty is it that such Beauty should come to be imbraced by ugly Loathsome Devils in Hell. Thousands there are, that Court, and Sport, Pin, and Paint away their time, whose End is to be burned and shall at last perish in Hell: Fruitless Fig-trees they are, that bear nothing but Leaves: Cut them down (saith God) and cast them into the fire. To perish in Prison or on a Dunghil is nothing, to die for want of Food is nothing: Lazarus did so, whilest Dives with his Delicious Fare Died on his Bed of Down, and was cast into Hell. You that lie upon Beds of Ivory, and have your hangings of Needle-works, if you get not Christ and a good conscience, Hell shall be your Fare, and Devils your companions to Torment you for ever: And who shall be able to stand in the Day of the Lords wrath, And, Who can dwel with everlasting burnings. Isa. 33. 12.

Companions in Sin, shall be companions in Hell; And those who now Sport and Play one with

with another, shall in hell Drag and Torment one another, and curse the Day that ever they saw one another. and cry out one of another. O what miserable Wretches were we, to loose the Heaven of Heavens for a little vain delight, the love and favour of God, for the love and favour of wicked Companions, in whose presence we more delighted then in the everlasting Love of God, whose pleasures are pleasures for evermore. What profiteth us now, that we have had our Wine and our musick, our fill and our full of Earthly delights: O wretched creatures that we are, who shall deliver us from this dying death, these miserable torments, Woe unto us we have rewarded evil to our own souls; we are banished for ever from the presence of the Lord, and have utterly lost that inward peace of Conscience, the want whereof addeth torment to our torments, and maketh us in our misery more exceeding miserable.

Now the Lord give every one of us this Peace, this Joy, which that we may all have: The Peace of God, which passeth all understanding, keep our hearts and minds in the love and knowledge of Jesus Christ: And the Blood of Christ wash and Purge our Consciences from dead works, that we may serve the living God: Which that we may all do: The grace of our Lord Jesus Christ be with us all, AMEN.

FINIS.

CHristian Reader, there are six other very Godly, Christian, and Heavenly Books lately printed; One is called, *The Plain Mans plain Pathway to Heaven*; the second, *The Charitable Christian*, the third, *Doomsday at hand*, the fourth the *Sin of Pride arraigned and condemned*, the fifth, the *Dreadful Character and Condition of a Drunkard*; Also *Christs first Sermon*, or the *Necessity, duty and Practise of Repentance*. All full of saving knowledge and understanding, and are but of two pence a piece price. All printed for *John Andrews*, at the White Lion near Pie-Corner.

JY 57

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